

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, MARCH 11, 1899.

No. 15.

WHERE POEMS ROOST.

Arkansas Democrat.
A college youth of cultured brain
Resolved to use his learning.
Reciprocating fires he felt
Of inward genius burning.

He thought to leave on fame's bright scroll,
By some great ode or sonnet,
A name as yet unknown to men,
To blaze forever on it.

He wrote an epic of the war
From private up to colonel,
And sent it to a wide-awake
And enterprising journal.

He wrought then, in heroic verse,
A tale intensely solemn,
And sent it to a first-class sheet
To grace a third-page column.

Some lines, too, on the scholar's muse
For wisdom ever yearning,
Were sent off to a magazine
Of deep research and learning.

He wrote a verse about a man
That cut a curious caper,
And sent it (and some others, too,)
Off to a comic paper.

He wrote about the blushing girl
Who called all beaux her "brother,"
And with a sonnet to the gods,
Sent it off to another.

The "mail-tide" turned, as all tides do;
The manuscripts outgoing
Began to roll back in on him,
In spite of all his knowing.

He tried to boost his talent up
With praise, and by sarcasm,
And stretched to an extent unknown
His intellectual plasm.

He lives and learns in life's rough school
That talent forced by boasting
Turns poems out, that, like stray hens,
Come home to do their roosting.

OUR CONFERENCE PRESIDENTS.

ELDER JOSEPH SKEEN.

President of the North Alabama Conference.

Elder Joseph Skeen, whose portrait is herewith presented, was born April 29th, 1876, at Plain City, Weber County, Utah.

The parents of Elder Skeen are industrious farmers and the offspring of those who suffered the trials and hardships of early Utah life. His grandfather is numbered with that patriotic five hundred who scaled the Rockies and planted the Stars and Stripes on the undiscovered peaks of the Golden State.

That children partake of the natures of their ancestors is a fact that needs no

corroborative evidences. The case of Elder Skeen is not an exceptional one; for in him may be found the ennobling characteristics of his progenitors, viz., truthfulness, honesty, fealty and moral and spiritual integrity.

Although Elder Skeen was reared on a farm and forced to aid his father in the maintenance of a livelihood for the family, yet he did not allow the golden opportunities of youth to pass him by unheeded and unutilized. He attended the district schools of Webb County until he completed his course, and not having satiated his desire for knowledge he be-



ELDER JOSEPH SKEEN,
President of North Alabama Conference.

came a student of the Inter Mountain Business College and graduated with honors. He is also a graduate from State University of Utah.

Elder Skeen did not develop his intellectual being at the expense of his spiritual, as many people do, but endeavored to maintain a harmony between them through the whole course of his preparatory work; thus, when the time came for him to enter the ministerial field he was fitted and qualified for the labor.

Having received a call to take a mission to the Southern States, he immediately responded and left his home in June, 1897. Arriving at Chattanooga he was

assigned to labor in the North Alabama Conference. He evinced such a spirit of zealousness and humility while laboring in the capacities of a tracting and meteoric Elder that he was chosen in August, 1898, to preside over the Conference, succeeding Elder Joseph F. McGregor. This position he has also held with signal ability.

He is the fortunate possessor of a charming wife, who accepted his name just prior to his departure from home.

President Skeen is beloved by all with whom he has any dealings, and will no doubt find innumerable opportunities to continue in the good work when he shall become the happy possessor of an honorable release.

History of the Southern States Mission.

The success which attended the arduous labors of the Elders expended during the year 1880 did not terminate therewith, but merged into the following year.

During the month of January, 1881, the cause of truth seemed to prevail in Georgia and North Carolina, as many honest souls were initiated into the fold of Christ.

While Elder B. H. Roberts was laboring in Tennessee Conference (now known as Middle Tennessee Conference), he was forced to enter the arena of religious discussion.

The people of Wilson county manifested a desire to overthrow the teachings of the Mormon Elders and therefore procured one of their most able biblical scholars to meet the (at that time) young but fearless advocate of the Gospel of the Lamb of God.

The debate began February 5th and lasted three days. Listeners came from far and near, curious to learn the supposed absurdities and defeat of Mormonism. The discussion was an ardent one and proved to be far-reaching in its results, so far as Mormonism is concerned. Many honest people were brought to a realization of their true condition before the Father, and thus seeing their mistakes, repented thereof and turned unto Christ.

During the month of April, 1881, it was deemed advisable to make a change in the locality of the Mission's headquar-

ters. Previously having been at Rome, Georgia; but now its location was to be in Nashville, Tennessee.

No striking incidents occurred in the missionary field during this month.

The pleasantness of May and June seems to have been imbibed by all the people of the Sunny South; the Elders were treated with kindness and generosity. The harvest reaped by the indefatigable labors of the servants of Christ during this month was encouraging indeed. Many baptisms being recorded and success generally followed the Elders. The brightness of these months was not to be perpetuated by that of July. There was to be a change; night was to follow the day; the calm was to be dispelled by the gale.

While President Morgan, with Elders Bean and Houston, were holding a series of meetings at Mount Lookout, St. Clair county, Alabama, an intoxicated mob, headed by a Baptist preacher, assaulted them and commanded them to desist from further dissemination of Mormonism in that part of the country. The names of the mobocrats were Rev. Archie Newburn, Samuel P. McClellan, Frank Simmons, Benjamin Phillips, Ross Cooper, William McDill, Jefferson Hood, Floyd Gray and Walter Price.

After the difficulties at Mt. Lookout the Elders made their way through the country to Springville, where they spent the week. Several times they were visited and told to leave the country, but they steadily refused; they insisted that they were delegated to preach the Gospel in that county and rather than ignore their commission they would lay their bodies in a martyr's tomb.

Securing Brother Wm. Posey's house, the Elders circulated an appointment to the effect that they would preach at the above named residence Sunday at 11 a. m. The meeting had no sooner commenced, at which there was a large crowd, before some forty men on horseback hove in sight. Recognizing them as being there for no good, the audience became alarmed and left the house in confusion. The Elders stepped into an adjacent log cabin and armed themselves with shotguns, and as soon as the mobocrats discovered that the Elders were armed and befriended by many of the people and were prepared for the attack, they became intimidated and skulked away.

The aid given the Elders in this hour of trial by Messrs. Allen Nichols, W. C. Murray, W. T. Bowling, Noah Franklin and Amos Posey should ever be held in fond remembrance. The names of these defenders and lovers of justice and equity should be enshrined in the hearts of the Elders of Israel.

Nauvoo Rustler.

Landlord Reimbald, of the Oriental, has added another relic to his collection of curios. It is one of the large hewn stones that was part of the famous Nauvoo Mormon temple, on which is hewn the moon crescent. He now has two of these large stones in his yard.

Deseret News.

The friends of Mrs. Effie Emery, of Rexburg, Ida., will be pleased to learn of the arrival last Tuesday of a fine daughter. Mrs. Emery's husband was formerly a resident of the Sixteenth ward, this city, but is now laboring as a missionary in the southern states. Mrs. Emery was formerly Miss Lutz.

CHURCH ORGANIZATION.

By Apostle Mathias F. Cowley.
Written for the Star.

In our last preceding article we treated briefly upon the subject of Divine Authority, merely pointing out the absolute necessity of such authority in order to obtain complete salvation; how it was bestowed and perpetuated, whenever a Gospel dispensation existed upon the earth. It will not be amiss now to treat briefly upon the subject of church organization, especially as the latter subject specifies the distribution of divine authority to the various offices in the Church of Christ, each having specific duties to perform. In beginning we wish it distinctly understood that we accept of the New Testament as the record of this organization and that no where within its sacred lids is even an intimation that by divine appointment would the offices established in the Church of Christ by the Savior of mankind be done away.

On the other hand, neither do we claim that the New Testament contains a full and explicit statement of every office in the church with the several duties of each officer and the relationship which each council or order of authority bears to every other council. The New Testament is fragmentary and has been translated and retranslated many times since it was first written by inspired Apostles and Prophets, and that too by men not claiming the inspiration which characterized the men of God who wrote it. In this connection we must not forget the statement of holy writ: "The things of God knoweth no man but the Spirit of God." * * * But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor. ii:11, 14. Therefore where the inspired record is not sufficiently full in elucidating any principle, nothing short of new revelation from God will clear away the mist and bring us to a knowledge of the truth. The writings of Matthew, Mark, Luke, John, Peter, James and Jude, so far as they bear upon the sayings and acts of the Savior during His earthly ministry, are the testimonies of what they saw and heard personally, as well as the revelations of the Holy Ghost to them, subsequent to the crucifixion and ascension of the Savior. Paul embraced the Gospel later, and was not personally associated with Jesus in his ministry. His testimony is equally binding, however, as he "wrote and spoke as he was moved upon by the Holy Ghost." "In the mouth of two or three witnesses every word may be established." Matt. xviii:16.

In Matthew, chapter 10, commencing with the 1st verse, we have this statement: "And when He had called unto Him His Twelve Disciples He gave them power against unclean spirits to cast them out; and to heal all manner of sickness and all manner of disease. Now the names of the Twelve Apostles are these;" then follows the name of each of the twelve. Mark gives more detail as to when and where they were called, as follows: "And He goeth up into a mountain and calleth unto Him whom He would; and they came unto Him. And He ordained twelve," etc. Mark iii:14, 15.

Luke records the calling of the twelve in the 6th chapter of his book, beginning with the 12th verse: "And it came to pass

in those days that He went into a mountain to pray, and continued all night in prayer to God. And when it was day He called unto Him His disciples, and of them He chose twelve; whom also He named Apostles." Paul says in I Cor. xii:28: "And God hath set some in the church first Apostles," and again in Ephesians, chapter 4, verse 11: "And He gave some Apostles." From these statements of four New Testament writers, it is plain that the first officers placed in the Church of Christ were Apostles. Jesus delegated unto Peter the keys of the Kingdom of Heaven; that whatsoever he should bind on earth, should be bound in heaven, as recorded in the 16th chapter of Matthew. Thus delegating to the Apostleship all authority essential to the preaching of the Gospel, and administering in all the ordinances thereof at home and abroad for the salvation of all who would obey the Gospel. It is apparent that other men such as Paul and Barnabas received the Apostleship, but while this was the case it is evident that the Twelve Apostles constituted a quorum. When Judas fell, one was chosen to take his place in that quorum, as written in the Acts of the Apostles, 1st chapter, 23-26 verses. It would appear from the reading of the Scriptures that while these Twelve still lived, Paul and probably others received the Holy Apostleship, but did not become members of that council. The work of preaching the Gospel to all the world, to every creature, was undoubtedly too extensive for the accomplishment personally of twelve men, so Jesus chose others to assist them. "After these things the Lord appointed other Seventy also, and sent them two and two before His face into every city and place, whither He Himself would come." Luke x:1. As He conferred upon them similar powers and gave them a similar calling to preach the Gospel, they were undoubtedly the next associates of the Twelve in preaching the Gospel to the inhabitants of the earth. Some think by the language used by Luke, "other Seventy," that He had chosen one quorum of Seventies before this one, but this is not necessarily correct, as it will apply in meaning to "other" than the Twelve Apostles. In Hebrews, 5th chapter and 1st verse, Paul says: "For every High Priest taken from among men is ordained for men in things pertaining to God." While it is true that the term High is used in a more general sense in some instances, such as in Hebrews, 3d chapter, 1st verse, where the Savior is called both the "Apostle and High Priest of our profession," it appears evident from the above quotation and other passages that there was in the order of ecclesiastical government in the Church of Christ a distinct officer, with specific duties called a High Priest.

Again, in Acts, 14th chapter and 23d verse, we read: "And when they had ordained them Elders in every church, and had prayed with fasting they commended them to the Lord, on whom they believed."

"And when they were come to Jerusalem they were received of the church, and of the Apostles and Elders. * * * And the Apostles and Elders came together." Acts xv:4, 6.

"And as they went through the cities they delivered them the decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem." Acts xvi:4. "And from Miletus He sent

to Ephesus, and called the Elders of the church." Acts xxi:17. "And ordain Elders in every city as I had appointed thee." Titus i:5. The term Elders is used in many other passages of Scripture. In some instances the Apostle is called an Elder, as Paul and John allude to themselves personally as Elders. In some places the term is used in reference to the aged, as in I Timothy chapter, verses 1, 2: "Rebuke not an elder, but entreat him as a father, and the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity."

The quotations already made will be ample to prove that the office of Elder was an order anciently in the organization of the Church of Christ.

In I Timothy, 3d chapter, verses 1, 2, we learn of the office of Bishop with some essential qualifications. "This is a true saying. If a man desire the office of a Bishop, he desireth a good work." "A Bishop then must be blameless, the husband of one wife, vigilant, sober, of a good behavior, given to hospitality, apt to teach." Also in Titus i:7: "For a Bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate." These passages show clearly the office of Bishop to be a department in the government of the Church of Christ. "There was in the days of Jesus a certain Priest named Zacharias of the course of Abia." Luke i:5. The order of the Priest as established in ancient Israel seems to have continued in the New Testament dispensation. Although the offering of sacrifice was consummated, at least for that period, in the atonement of our Savior, it is apparent that John the Baptist, Philip and others were Priests after the order of Levi, having authority to baptize for the remission of sins, to preach faith and repentance, but not to officiate in the higher ordinance of the Gospel, which secured the baptism of fire and the Holy Ghost, nor to preach over the Church of Christ and regulate the affairs thereof throughout the world.

In Acts xiii:1; I Cor. xii:28, and Eph. iv:11, we learn of an officer called Teacher, though nothing as to the especial functions of that officer.

Paul to Timothy, in the 3d chapter of his letter, refers to the Deacons and enumerates some of the qualifications essential to the possession of men who bear that sacred calling in the Church of Christ.

In the 1st Epistle to the Corinthians, verses 28, 29, the same Apostle declares: "And God hath set some in the church; first, Apostles; secondarily, Prophets; thirdly, teachers; after that miracles; then gifts of healing; helps, governments, diversities of tongues."

"And He gave some Apostles; and some Prophets; and some evangelists (patriarchs); and some pastors and teachers." Eph. iv:11.

"Now there were in the church certain Prophets and teachers." Acts xiii:1.

Peter and Paul in their writings make reference to the ancient patriarchs, and although no definite statement as to such an office existing in the church at their time, it is more than probable that such an office existed in the Church of Christ whenever that church had an existence on the earth. The foregoing quotations from holy writ give us at least the names of

the following offices as departments of the Holy Priesthood and essentials to the work of the Lord: Apostles, Patriarchs, High Priests, Seventies, Elders, Bishops, Priests, Teachers and Deacons. The words Pastors, Shepherds, Evangelists, etc., are also used in reference to officials in the church, but is probable that some terms were used not so much to name the exact title of a man's position or calling in the order of the Priesthood as to indicate the nature of the work his calling enjoined upon him. For instance, a pastor is one who has charge of a flock, a shepherd; applied religiously; one who has the oversight of a branch of the church (President of Conference, for example); and this term would apply to Elders and Bishops, who, according to the New Testament, had watched over branches of the church in different parts of the earth. We wish again to call attention to the fact that the exact and full duty in detail of each officer is not wholly explained in the Jewish Scriptures; the exact order in which all of these offices were placed is not clear. The difference between the general duties common to all, and the exact labors enjoined upon one officer, which distinguished him from every other officer in the church, is not surprising either, as undoubtedly each man in his order understood his duties from the instructions of the living oracles of God to them. Furthermore they had writings which are referred to in the Testament, but which are not preserved and handed down to us, and more than probable that they had other writings neither compiled in, nor alluded to in the Scriptures which have come down to this age. The New Testament contains letters of instructions, exhortations, warnings and testimonies of the Apostles to the church and to the world, and does not claim to be complete exposition of church organization, etc. The church was guided by direct revelation, and was to be so guided in all time, and the fact that man with all his learning and the benefits of researches made by preceding generations, cannot organize a church after the ancient pattern, is indisputable proof that we need more revelation from God. The world by wisdom knew not God. This subject will be treated upon later. Suffice it to say, that as long as we need divine instruction, which will be the case forever, we need the God-given officers which Christ placed in His church, and designed their continuance as long as the church should exist.

This is the testimony of Paul to the Ephesians: "And He gave some Apostles; and some Prophets; and some evangelists; and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children tossed to and fro and carried about by every wind of doctrine; by the sleight of men and cunning craftiness whereby they lie in wait to deceive." The history of the world is ample proof that Apostles, Prophets and inspiration are always needed.

That which derides and complies not with law, but seeks to overthrow it, is subjugated, condemned and punished by law.

Utah's Heroes.

The Butte Miner recently made the following remarks on Utah's prominent loyal sons:

"Whatever may be the justice of the fight that is being made against the followers of Brigham Young, it must be admitted that the descendants of the 'Mormon' leader have shown they were pretty patriotic when it came to a question of fighting for the flag. Among the members of the family who enlisted for the war were Col. Willard Young and Maj. Dick Young, sons of Brigham Young; Capt. Wash Young, Joe Young, Lester Young, Walter Clawson and Will Young, grandsons, and Harry and John Young, who are nephews. Five others wanted to enlist, but were not accepted, Harry Young enlisted as a private, but was later made assistant surgeon of the Utah Battery. While serving with the troops at Manila he was captured by the insurgents, who murdered him and mutilated his body."

These are not the only names by any means. Here are a few more who have figured in fighting for the triumph of our flag and country, and these taken from memory, are only samples of the goodly host: Chas. R. Mabey, J. E. Wonnacott, George L. Backman, A. K. Nicholson, George A. Seaman, B. W. Musser, Willard Call, D. C. W. Musser, Mark E. Bezant, Roy Kenner, Isaac Russell, Orrin R. Grow, Frank W. Jennings, Orson Allred, S. E. Hansen, M. B. Shipp, Walter S. Clawson, John Q. Cannon and others.

A Pretty and Sensible Girl.

The Indian Helper.

O yes, a young man can do this and that, and society soon forgets it, but let a young lady do one "this" or one "that" she ought not to! Is it soon forgotten?

A young man who is called fast, loved a pretty girl.

He finally thought he would ask her to marry him.

He was anxious to have a wife about whom society could not talk, and one who would make a good home for him.

He did not go at finding out about these things in a very tactful manner, for the young lady became indignant, and told him what was what.

"I suppose you love me well enough to live with me in a small house?" he said.

"Are you a good cook?"

"Do you think it is the wife's duty to make the home happy?"

"Are you economical?"

"Can you make your own clothes?"

These are some of the questions he asked, in a round-about way.

The young lady said:

"Before I answer your questions I will tell you of a few things I do not do:

"I never drink wine or beer or whisky."

"I never smoke."

"I never owed a poor laundry woman for my wash."

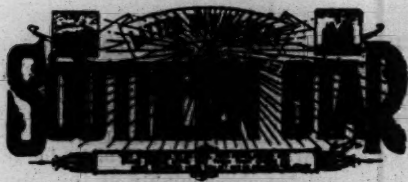
"I never failed to pay the tailor."

"I never stayed out all night playing billiards and cards in a saloon."

"I never went to wine suppers and became silly with drink."

"Now," said she, rising indignantly, "I am told by those who know, that you do all of these things, and it is rather absurd for you to expect all the virtues of me while you do not possess any of them yourself. I can never be your wife."

And she bowed him out, and left him on the door-step, a sadder, if not a wiser man.



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SATURDAY, MARCH 11, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

In this issue we publish an excellent reminiscence from Mr. Joel M. Berry, of the National Military Home, Dayton, Ohio. We call attention to that portion wherein he says: "For my part, I can see no possible necessity for either faith or belief in any church. It was not through any choice, faith or belief of our own that we came into being and it will not be through any of these that we go out." We will devote an article in refutation to such an idea in our next paper.

One of the Elders of the Louisiana Conference sent a paper in from his field of labor (De Funiak Springs) in which was contained a vile screed on the Mormon Elders, calling them vagrants, etc. By some means we have lost it. If possible we would like to have another copy sent, desiring to answer it.

REMEMBER THE POOR ELDER.

AN Elder at his post of duty is often impelled to feel that his home friends are not all he thought of them; that he, when home, was "hail fellow" with all, where his personality, or other means, made him popular; there, he has had friends by the score, but just so soon as he shall leave there, he becomes as one dead—almost entirely forgotten, scarcely making a ripple in the great social sea, even among his erstwhile religious associates. This unfortunate condition may be due, in general, to carelessness and not from any desire to cut or slight the Elders.

If our friends in Utah and the west knew how much pleasure is felt by the Elders, in receiving an encouraging letter from one of his old-time chums, telling how his family or friends are getting along; to hear of a visit or a call they had recently made as a neighbor, to minister comfort to the lonely ones, or, that in a social or other public gathering the writer had contributed to their pleasure in some way, they would do so more frequently.

We wonder if our home friends realize how much pleasure is enjoyed perusing a letter from the dear ones, wherein is noted some kind neighbor having just come in, bringing a ray of sunshine into what may be a gloomy household; how a kind and thoughtful brother or sister had visited them, bringing a choice piece of meat, a pound of cheese or some neat compliment designed to assist an (perhaps) impoverished household.

The average people at home do not appreciate the regards they incite when the wife or mother writes of a kind neighbor having recently called to see how they were getting along, have they flour in the house, or have they coal, at a time when the cold weather makes it such an expensive commodity. There are a thousand ways in which pretty little courtesies might be shown them, that not only creates a gleam of sunshine in that home, thus visited, but its rays scintillate across the country, perhaps, to some little village in the south, or possibly to a hut in the lonely isles of the sea, or the more lonely thoroughfares of a large city, where the humble Elder may be striving to spread the gospel, amid all kinds of opposition and troubles to contend with. So they need not think these little acts of courtesy go unremembered, either by God or the recipients.

There is another matter that might very properly be considered in this article; this is the question of finance. When an Elder is called from home to devote his time, talent and money to the cause, it sometimes occurs that he fails to learn just how much money is required to maintain appearance, and the necessary expense attendant with the distribution of tracts and other contingent expenses. This matter of probable cost has been carefully estimated and found to aggregate about \$325, for a two year's mission and an additional \$100 for three years.

Now, if the church were to only accept men for missionaries whose financial backing is ample to cover this expense, to say nothing of the additional draft for home expenditures, their stock of traveling Elders would be very materially reduced; and, with all due respect for

those who are wealthy enough to be independent of these courtesies, as a rule, an Elder who is extra strong financially, is very apt to be more dependent upon their money than upon the Lord. While the rule is to travel without purse and scrip, and it is recognized that the Southern States mission is the cheapest one in the world, still it requires about the sum above mentioned to see one through.

Recently a message was sent to a prominent stake official in Zion calling his attention to the account of one of our most faithful and best Elders—a young man, whose father died after his departure from the mission field, and from combination of circumstances, he became indebted to the office to a very limited amount. This fact so preyed on his mind, that his work was materially affected thereby; he felt averse to purchasing the necessary literature for effective service; it worried him so much that he could not study and show that attention to his duties which had been so prominent a feature of his labors heretofore. He frankly explained the situation in a letter; therefore to remove this bar in the way to his progress, word was sent this stake official who replied: "Our stake is already paying out between \$18 to \$20 per month to missionary funds and this so drains the people that it is impossible to render any assistance at present. As a matter of fact, the stake referred to is among the most wealthy in the church moreover, we know of small wards, in many stakes that pay more than \$20 per month regularly to assist missionaries and their families, and we are free to confess that, some stakes in Zion are too prone to be neglectful of their most valuable members, the Elders; we might properly call them auxiliaries to the church. Our Elders leave their homes, families, friends and all that is near and dear to them to come out under a call that is considered a divine call, hence, their necessities should be the most just subject for consideration, from the people who are at home, earning a comfortable living, often spending money foolishly.

We hope and trust our readers will look upon the suggestions contained herein as given with an earnest hope that our Elders will not be neglected by any kind of a slight; that the work they are performing is among the most important there is in the whole church, therefore, too much consideration cannot be shown them nor the families, they have at home, either socially or financially.

The sun shall grow dim with age; the stars shall fade away, and nature, with all her transcendent beauty, may sink into forgetfulness, yet man shall flourish in his immortality.

"Consider the lilies of the field; they toil not, neither do they spin; yet I say: Solomon in all his glory was not arrayed like one of these."

Elder H. H. Turner, one of the returned missionaries, says: "The Star is the star among all reading matter."

We live in thought. If we think poorly, we live poorly; if we think highly, we live highly.—N. L. Morris.

CORROBORATES HIS PROPHECIES.

"In the mouth of two or three witnesses every word may be established." The Salt Lake Herald, of Jan. 23d, has the following interesting notes from a conference held at Coolville, Utah:

A very impressive circumstance occurred on Sunday afternoon, which will have an everlasting impression upon the minds of all present. While Elder A. Y. Duke was addressing the service on Saturday afternoon he spoke of the prediction made by the Prophet Joseph Smith, concerning the Church of Latter Day Saints coming to the mountains. The speaker said there were those in the meeting who heard the prophet predict the Saints would go to the mountains, where they would become a mighty people.

At the service yesterday afternoon, while the tabernacle was crowded to its full capacity, general secretary of the Y. M. M. I. A., Thomas Hull, asked all who heard the prophet Joseph predict the Saints would come to the mountains to come to the stand so the congregation could see and hear them testify. For, said Mr. Hull, the reorganized church of the Latter Day Saints say that Joseph never made such a prediction, and those who came to the mountains under the leadership of Brigham Young were following a false prophet. Accordingly, about twelve honorable, gray-haired ladies and gentlemen, Nauvoo veterans, appeared on the stand, creating a very imposing and impressive effect upon the vast audience. The first veteran speaker was Henry S. Alexander, who used to be a steward on board the Maid of Iowa, plying on the Mississippi river. The speaker was well acquainted with Joseph Smith. He was present when Joseph declared the church would be driven from the confines of the United States, and would be established in the valleys of the Rocky mountains, where the members of the church would become a great and mighty people. "I heard the prophetic declaration," said Mr. Alexander, "and have lived to see it fulfilled as well as many other predictions made."

Joseph S. Murdock, another aged veteran, next addressed the congregation. When a boy in company with a score or more young men in a little meeting in the city of Nauvoo, Patriarch Hyrum Smith addressed them and said there were young men in that meeting who would live and go with the body of the church to the Rocky mountains.

Mr. Murdock had heard Joseph and Hyrum both give this wonderful prophetic prediction more than once. When the Prophet was on his way to Carthage jail to deliver himself up to the officers of the law, Mr. Murdock approached him and asked him his views on the situation, and the prophet answered that he had no very great light in the direction in which he was going. The light he had was toward the mountains.

The next to address the people was a very aged lady from Midway, a Mrs. Chitt. She knew the prophet Joseph Smith. Had talked with him and dined with him at his table many, many times; had often heard him say the saints would go to the Rock mountains, and Zion would become a mighty people.

Mrs. Annie R. Duke was acquainted with Joseph Smith, but was not present

at the public meeting where he made the prediction concerning the Saints going to the mountains. Her mother, however, was at the meeting. Mrs. Duke's mother is still living in Southern Utah.

There were many other aged, worthy persons present who were ready to testify, but time would not suffice.

Faith Made Us Whole.

By Mrs. Mary F. Quinn.

Hill City, Tenn., March 4, '99.

Written for The Star.

Please find room in your precious columns for a few lines of testimony to the efficacy of faith and prayers on the part of the Elders of our church in behalf of our family. The truthfulness of my testimony bears too heavily to permit me to remain silent.

Carrie, my 14-year old daughter, was taken with a severe pain in her eye, some times call "sun pain." Her agony was terrible, sufficient to cause her to become apparently lifeless, and after trying all the remedies common to the general household, and doing all within our power and knowledge, we done as Christ admonished: "If any sick among you, let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up." We sent for the Elders, or to be more explicit, we telephoned to the office at Chattanooga for them to send us the Elders as quickly as possible.

In response to our urgent request Elders L. R. Anderson and F. M. Michelson hastened over and did as we asked of them; to exercise faith and prayers in her behalf, anointing her with oil as directed by the Holy scriptures, and lo! she was immediately relieved. In this instance Elder Anderson officiated in the anointing and Elder Michelson in the sealing. Carrie went off into a peaceful slumber, resting completely for eleven hours, awakening refreshed, happy, and entirely free from pain.

This grand testimony was most convincing, but we were still to have another evidence of the return of this divine gift to the believers, and of the sacred authority of the Holy Priesthood.

A few days later I was taken with the same dread malady, suffering intensely for about twenty-four hours, when my husband again sent for the Elders and this time Elders L. R. Anderson and David P. Felt were the welcome visitors who responded to our call, and by their faith, prayers and anointings, relief was afforded me by the power of God through these humble Elders. On this occasion Elder Felt officiated in the anointing.

Carrie, (who is not yet baptised), is so completely convinced of the divinity of the doctrines as taught by the Latter Day Saints, that she insists that she can never join herself to any other creed or sect; that her faith is so strengthened by her recent experience that she almost feels that she could walk on the water if occasion required to comply with its tenets.

The news of this incident spread through the town, exciting considerable comment and some derision. The Elders are ever welcome to our house and if all people knew of the divine influence and spiritual refreshment they carry with them, they would find the same welcome everywhere.

OUR EXPERIENCES.

By Elder Ariel F. Cardon.

Written for The Southern Star.

You request the Elders of the Southern States to write of their missionary experiences, whether they be items of kindness shown by this great body of people, or items of persecution. We are quite all apt to more or less proclaim our wrongs and be inconsiderate and blind to the good we receive. "To err is human," applies to the manner in which we speak of our trials and troubles received and also in the manner we use them. To redress a wrong is human, but to leave vengeance to God is divine. To the candid, unbiased mind that personally watches the ebb and flow of religious tolerance toward us the conclusion must naturally be that we are struggling for a more divine method of redress to the wrongs God knows we undergo each day.

Ours is a religion which teaches us to forbear, commands us to forgive and imposes upon us as a duty to love them that spitefully use us. With a zeal born of a holy desire to do righteousness we strive to live our most holy faith. The calumny of a hating few sometimes sways many to deeds decidedly anti-Christ. It was so in the days of Christ, but He endured them all, complying rigidly with His own teachings. Nor has that spirit relaxed any to this day; we witness it in frequent outbursts, yet we also strive to hold firmly to the divine principles advocated. Persecution is a legacy; it is a mark upon a people whereby we may know they are trying to live godly.

Our experiences are many and from them we can profit if we fitly observe them. There are many of us of an optimistic nature, some of us pessimistic. If the former writes of an experience and the latter rehearses it and some of us read both we might find little resemblance in the accounts of the treatment offered in the experience, yet both be correct. Such is our natures. I have had my experiences in five states, while laboring in three conferences. They have been varied, yet all interesting, and, I hope, instructive. I know that I have profited by some from the simple fact that I could not do otherwise, experience being such a dear school master.

We can draw from our experiences many beautiful lessons. Sometimes they illustrate the powers of kindness, mercy, love and faith; some display the simplicity of human nature, while others, intricacies of human affairs; oftentimes the far-reaching effects of wise council or kind admonitions are admirably portrayed. There is a world of study in them; they are inexhaustible to the student of human nature.

I will relate an incident that might be of little importance to some, yet, nevertheless, of some interest, if taken in the proper light, to all as an example of kind words. While traveling in the East Tennessee Conference we often stopped with an old gentleman who was strongly converted to the truthfulness of the Gospel. He was nearing the eighty-year mark, as was also his wife. Upon one occasion the old gentleman's son was at the home of his father the same time we were; he was complaining of the illness of one of his children. He had worn himself nearly out by the faithful vigil he had kept by the bedside of his darling, and, thinking

to help him, we offered our services. The young man had always borne a strong prejudice toward us and we expected little else than a stern refusal of our proffered help; he refused, yet not in a gruff manner.

Days rolled by and once more we visited the family of the old gentleman. We learned through them that the sick child had improved somewhat, but was not wholly out of danger. The next morning we were awakened early by loud talking in the room next to ours. After listening some time we learned the son had come from his home to get some help, as his child had grown worse; finding us there, he was greatly wrought up over it, his old-time prejudice having returned, augmented some by excitement. He cursed vehemently his old gray-haired father and mother, denouncing them in fearful blasphemies for their audacity to entertain two men despised by all as we were. Nor were his cursings confined alone to his parents, but to us as well. Long and loud did he curse us, declaring us to be no more than dogs and the such like, and would be only too anxious to put us out of the way. Our religion would not permit us to reply to such ill-timed abuse even if we so elected. The father persuaded with the son with many kind words seeking to allay the aroused hatred and animal nature of the man; but the son, knowing his own superior strength, spurned all such kindnesses and insisted upon our immediate departure from the house.

This his father openly refused to do even when he knew he was defying the physical powers of his son. Even the tender love of a mother's pleadings softened with a loving voice trembling with grief, seemed to fall unheeded before his bulwarks of hatred. He left the home in a rage, declaring he would be back in less than an hour to mob us.

Knowing the will of this man, we deemed it wisdom to leave the place, so after breakfast we departed from the grief-stricken home, leaving the parents in tears and shame for the conduct of their wayward boy. After going some distance we retired to the woods and there offered up fervent prayers in behalf of the family that had been so shamefully used by its own child and asked God's influence upon his heart. After finishing our devotions we had not gone far before the son appeared at the brow of a hill we were about to ascend. He saw us, but instead of coming on, he turned from the roadside and went into the house of a man near by. This was a plain sign to us that the relentless spirit was weakening within him.

This was the last we saw of him, but some two weeks later I had occasion to go to Brother H—'s home, the gentleman referred to. My companion was sick, so I had to make the journey alone. Brother H—'s family welcomed me warmly and, after the usual formalities had passed, my first inquiry was regarding their boy. With tears of joy coursing down their furrowed cheeks the simple but kind folk told me how the very morning the son had acted so bad he had returned and humbly confessed his faults and earnestly asked forgiveness, which was readily given. He then told how he had reflected over the kind treatment accorded to him by us in the instance of his sick child, and then of the

shameful manner in which he had treated us. He thought of his mother, his early training when the loving arm had caressed his form and the hand had stroked his brow and the gentle voice had whispered, "God bless you, son." He thought of how that morning he, in return for the kindnesses and blessings, had given "God curse you, mother." The parental love which had long been dwindling had then been rekindled and fanned by all the recollections of early childhood, and from the flames there sprang to his relentless heart the spirit of contriteness which battled down that enemy of all things—hatred—and planted in a field of carnage a fresh hope, a new encouragement, a mighty sorrow, a contrite heart.

Is not this a case where kindness melted the heart and did immeasurable good? If now no kind words or actions had ever been manifested toward that man who knows what would have been the consequence? Those cursings did not hurt us; and even if they did the wounds were easily healed by the knowledge we subsequently had of the balm of contriteness being within the heart of the abuser. We can all find some good in the trials we undergo if we but measure them right. Each trial will polish us if we but observe the great example set forth therein and use it to the best of our abilities. The variety of them only enhances the value of our mission here, for we then have wider scope to learn human nature from and have more examples from which we can draw virtues which will tend to frame our characters. I dare venture to assert that no body of young men on earth has greater opportunities for progression than that of Zion; and if we do not grasp these chances we are sinning against God and ourselves. Our sacrifices of home (and I mean by that all that home affords in the fullest sense) are only stepping stones to greater happiness and glory just as man's sorrows are the billows which toss him on the stream of life to future happiness.

He Likes the Mormons.

JOEL M. BERRY.

National Military Home, Ohio,
Jan. 16, 1899, E. M., 299.

To The Southern Star.

I am just in receipt of sample copies; thanks for your kindness and respect. Then, after looking them over carefully, must say that I was not a little surprised to find as thorough organization as you represent in the Southern States; neither was I aware that the Doctrine of Latter Day Saints was making such rapid progress and meeting with so little interference from sister churches. No wonder the editor of the Blue Grass Blade comes out frankly and says that in case he was going to join any church, and so far as the articles of faith and belief were concerned, would a little sooner join the Church of Latter Day Saints than any other. For my part, I can see no possible necessity for either faith or belief in any church. It was not through any choice, faith or belief of our own that we came into being and it will not be through any of these that we go out. So I am content to leave the result with nature's laws to decide, for my faith or belief cannot possibly change them an atom. It was my good fortune to have to spend a few years of my early life in the western world, being sent there with a small body of

United States troops to protect the emigrants then going the overland route to California and other western territories, from the ravages of the Indians. This was some forty-five years ago, and during my stay there, nearly three years of my time was spent in and near Salt Lake City, Utah. This, of course, gave me a splendid opportunity to see for myself how things were managed there. I was treated kindly by the Saints, invited to attend their church, was introduced to Brigham and his council, which at that time consisted of Heber C. Kimball and Jedediah M. Grant, and, if I am not mistaken, the twelve Apostles were Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow and F. D. Richards. Have frequently talked with Brigham and heard them all preach numerous sermons. Have read the Book of Mormon through time and again. I found more of the true Christian spirit, as it is called, manifested between its members, and less jealousy, than among nine-tenths of the so-called Christian churches of today. And as for Mr. Roberts, congressman-elect, will say this, that unless the founders of this government made a great mistake in putting these words in the constitution, which are, "Church and state shall be forever separate," then Mr. Roberts is as justly entitled to a seat as any man elected.

And now, little Star, as I cannot twinkle with you on a religious point of view, that should be no reason why I should not assist you in your efforts in trying to do all the good that you can, for my religion consists in doing good and teaching nothing but the truth.

Miss Maggie Dickson Dead.

Price P. O., La., March 3.

To The Southern Star.

Contributed by Elder R. A. Bladell.

On March 1st, 1899, after a protracted illness of eight years from "dropsy," Miss Maggie Dickson passed away as if tired from a long journey. She was born Aug. 7, 1880. Her experience as a member of the "Church of Jesus Christ of Latter Day Saints," was of very short duration. She was baptized June 27, 1898, by Elders John Wood and T. J. Chipman. The deceased manifested signs of great faith in her recovery, but God, in His infinite wisdom, and mercy has seen fit to take her to that "heavenly sphere," of serenity and bliss.

Taken in the prime girlhood as a tender bud, she can bloom in that of fadeless garden, where Christ can gather her to adorn His everlasting household.

Elders G. F. Montlerth and R. A. Bladell arrived just in time from North Louisiana to assist in arrangements for services, paying the last respects to her.

We solicit the sympathy of the readers of The Star in behalf of the bereaved family.

The Deseret Sunday School Union Board has published in neat pamphlet form the proceedings of their late convention last November 28 and 29. It contains information of vast importance for all Sunday school workers, and should be in the hands of every superintendent and teacher. It contains over 100 pages. Price 10 cents. The Star acknowledges receipt of a copy.

TRUTH OR FACTS.

Elder Albert Arrowsmith.

Written for The Southern Star.

What the world requires is truth, and in hunting after it, many without considering or delving deep into facts, are led away by various dogmas and hypothetical ideas of wicked designing men, who pose as bright lights, in the intellectual world, but who, under the incandescent rays of reason, and deep thought, are generally lacking in the good qualities that make a moral man, and who rehash antiquated sayings of the ancient Greeks, the immortal Voltaire, Tome Payne, etc., and claim Christianity, the Bible and all religion as trash, without an investigation. As the majority of these individuals are biased and prejudiced, and does not learn to get at truth, but for the sake of fighting it, and I believe there are thousands who declare themselves unbelievers in the Word of God who have never read a chapter of the book.

In our search for truth then, we must be consistent, and admit of facts, or we shall be stranded before we leave the shore of investigation.

We see from the great stupendous planetary systems that everything is regulated and run in perfect order, the sun shines and rises each day, as perfectly and regularly as it is possible to conceive, also that in the particular environment in which we exist, we find it is just adapted for our very existence, if there were any more or less of the component parts, that go to make up the very elements in which we exist, it would not be adapted for us, if the air were less light, or heavy, or was not mixed so nicely with the various gases, so perfectly, or was not surcharged with vapor by evaporation, and arranged to fall so evenly, according to our requirements, or if light, or heat, were withheld we could not exist here.

Still man will actually question there being a God, and will say these are but natural laws, and will not accept anything but that which, in his weakness, he can unravel, but takes care that a God is left out of the question, as what man does not know is not worth knowing, and man's theories are so elevating. Decended from protoplasmatic cells through the loins of monkeys, and when dead, no more hope of life, how very encouraging. Has not past history taught us that man's mind unless lit up by the revelations of God is dark and incapable of guiding into truth? Did not Plato, the great Grecian thinker, formulate laws which infringed on the purifying influence of home? He said train women and children for war, and if consistent kill off the weakling young brats. What lofty ideas these sound from the greatest philosopher of antiquity. Now if men cannot advance anything more reasonable and elevating than such theories, which culminate in crime and wickedness, death and desolation, must we not seek higher aid in our investigations.

The camera of truth—the Holy Bible—has reflected from its lens, words which elevate and guide, and when understood and translated in the spirit in which it was written, is consistent, and has stood the test and gone through the purifying fire of criticism unscathed, and today is the grand reflector and guide for all civilized nations, and those nations who have opposed its teachings, in their purile and

vain efforts, have been marked by a God of vengeance, and blood shed, and quick desolations have invariably been the outcome. The learned Dr. Mosheim says of the Greek and Roman philosophers:

"These venerable sages delivered in their writings many duties incumbent upon men, they disputed with sagacity, against the popular religion, but to all this they added such chimerical notions and such absurd ideas of their own, as may serve to convince us, that it belongs to God alone, and not to man, to reveal the truth, without any mixture of impurity or error."

This is a great fact the history of the world has taught us, and we know that under the guidance of prophets and inspired servants of God, nations have prospered and made unbounded progress in every branch of learning, and in defiance to the light of revelation, have sunk into degradation, sin and corruption, and all hope and aspiration have become blighted. It is commonly expressed that history repeats itself, and it is true in a measure, simply because similar effects arise from similar causes, and so nations will continue to rise and fall, unless they take cognizance of past history and resolve to accept truth and obey the irrevocable laws of the framer, the designer, the creator, God, Our Father, who will then send His servants among us, as His representatives or vicegerents; for the wise man declared centuries ago that "without vision the people perish," and Amos said "that the Lord does nothing but He reveals His secrets to His servants, the prophets." The wisest men understood the necessity of such instructors. Socrates said when dying: "I am going out of the world and you are to continue in it, but which of us has the better part, is a secret to all but God, and we must wait till someone who careth for us shall come and instruct us how we ought to behave towards God and towards man."

The instructor came in the person of Jesus Christ, and if we are willing to accede to His laws, this teacher said, that we should know (by revelation) whether the doctrine He taught was true or false, of God or of man, so that His system stands on the rock of revelation, and can be easily proven true or false.

The knowledge Peter had of Jesus Christ was not derived alone from his daily communication with Him, but by revelation from God, as when He declared Christ to be the Son of the living God, the answer was, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father in heaven, etc., and upon this rock will I build my church (the rock of revelation).

Is the world in need of revelation today? The smart learned college bred ministers of modern Christendom declare not, and manufacture by the wholesale their diversified ideas in regard to this and that, and try by their learning to reconcile science with their views, and if they fail they invariably declare science to be a doctrine of the devil and at fault; this is generally their reasoning and they don't consider they themselves have adopted error, and are apostates from the knowledge of truth, without the basic foundation so essential, as they are almost all united in rejecting revelation from God, through a modern prophet, and

for generations the world has through the false teachings of modern preachers been groveling in gross darkness, worshipping a nonentity, a God without body, parts or passion, with not as much tangibility as a wooden idol. Is it any wonder that John Wesley declared Christians had turned heathens again and had nothing but a dead form left.

Ancient prophets saw the time when the earth should be defiled, under the inhabitants thereof, because they had transgressed the laws, changed the ordinances and broken the everlasting covenant, and when men should teach for doctrine the commandments of men, and should have a form of Godliness, but deny the power thereof. Paul says these teachers would be men of corrupt minds, reprobate, concerning the faith, and advises us from such, turn away, as they should be ever learning, but never come to a knowledge of the truth.

Because we see so much error and confusion in the world is it necessary to reject truth and pronounce all false, because there are spurious counterfeits? Does it necessarily follow that there are no genuine? Let us look around us and examine each system minutely, both in Pagan and Christian countries; let us be reasonable and consistent, willing to accept facts and reject error, and we will find that the Latter-Day Saints, nicknamed the Mormons, a people who inhabit the western slopes of the Rocky Mountains, the sect who is so evilly spoken against, have more truth than any sect, or combination of sects, in Christendom, and their doctrines are reasonable and does not in any way conflict with a scientific or a logical truth, and they strictly believe and observe the Bible and its precepts.

Bradlaugh, the infidel, has said: "Give the Mormons a Bible and they will beat the world."

Their church is governed by officers and conducted similarly to the primitive church, a most beautiful organization, with prophets, apostles, evangelists, pastors, teachers, etc., and they are not led about, by every wind of doctrine, as they believe in present revelation, and promise all who will conform to the laws of Jesus Christ that they can know of the doctrine if it be of God or man. Fellow brethren in this world of strife, know this that the kingdom which should be established in the last days, never more to be thrown down or given to another people, is here, and it is founded upon revelation and truth, and will stand forever.

Awake, shake off your shackles of infidelity and error and open the door of your mind, allowing the illuminating rays of truth to dawn upon your understanding, and know that the day of God's judgments are at hand, and if you would be saved, believe, repent and be baptized for a remission of your sins and receive the Holy Ghost, which will enlighten you on these points and direct you in your course through life. You then have a hope which passes all understanding, a mark in life, a guide and stay, an anchor to the soul, which creates happiness here, and by the grace of God gains a reward hereafter—eternal life in His presence.

Payson Globe.

W. L. Worsencroft has been appointed president of the Samoan mission of the Mormon Church.